

FATWA BY SHAYKH ḤASAN IBN ḤUSAYN ĀL ASH-SHAYKH (D. 1340H) ABOUT THE PEOPLE OF KUWAIT & AZ-ZUBAYR AND THEIR ‘ĀDHIR

Fatwa containing: *Takfīr on the people of Kuwait and az-Zubayr because of grave worship, Taḥākum to the Ṭāghūt & not making Takfīr on the Ottomans & their army, followed up by Takfīr on the one who doesn't Takfīr them & negation of al-Kufr biṭ-Ṭāghūt for this ‘Ādhir.*

Source: *Partially taken from a manuscript of the Fatwa by Shaykh Ḥasan ibn Ḥusayn. Also mentioned by ‘Abdullāh as-Sa’d in his book Wujūb Maḥabbat’ al-Muslimīn wa-Muwālātihim, pp. 157-159. Refer to screenshots of the manuscript and the book of as-Sa’d at the end of this document.*

by:

ASH-SHAYKH ḤASAN IBN ḤUSAYN IBN ‘ALIYY IBN ḤUSAYN
IBN ASH-SHAYKH MUḤAMMAD IBN ‘ABD AL-WAHHĀB رَحْمَةُ اللَّهِ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ash-Shaykh Ḥasan ibn Ḥusayn Āl ash-Shaykh رَحْمَةُ اللَّهِ said:

In the Name of Allāh, ar-Raḥmān, ar-Raḥīm. and Him Alone we ask for help.
A matter: What is the state of the one who believes that Kuwait and az-Zubayrⁱ are *Bilād Kufr* (lands of disbelief)? Provide us with an answer, may you be rewarded.

The answer: All praise is for Allāh. Know that the scholars رَحْمَةُ اللَّهِ, both in the past and present, have affirmed that every land in which the signs of ash-Shirk become apparent, then it is *Bilād Kufr* (a land of disbelief).

And the signs of ash-Shirk have become very clearly apparent in Kuwait and az-Zubayr. As for the land of az-Zubayr, then it contains the dome on the grave of az-Zubayr to which they turn in their prayers, and the domes that are worshipped in this land are big, such as the dome on the grave of Anas and Ṭalḥah and others besides them.

ⁱ Az-Zubayr lies in southern Iraq, close to Kuwait.

As for its people, then they have committed huge matters, of which each individual matter puts them outside of Islam and by which they deserve to be called disbelievers^[1], and from that is: That they migrated from the lands of the Muslims to the lands of the Mushrikīn, and this migration is apostasy from Islam in and of itself, as our Shaykh ‘Abd al-‘Azīz ibn ‘Abd ar-Raḥmān ibn Ḥasan ibn ash-Shaykh Muḥammad ibn ‘Abd al-Waḥhāb رَحْمَةُ اللَّهِ عَلَيْهِ affirmed, saying:

"Those who migrate from the lands of the Muslims to al-‘Aḥsā’ (an area east of Najd) are apostates like those who went from the rows of the Messenger ﷺ on the day of Badr to the *mushrikīn* of Quraysh and helped them. This is from the greatest causes of apostasy. We seek refuge with Allāh from humiliation."

AND FROM that is also: That they entered under the Satanic laws, the application of it upon them, them being satisfied with it and them seeking judgement (*taḥākum*) with it, and this act is also apostasy from Islam.

AND FROM that is also: That they took them as brothers and awliyā’ (helpers, protectors, close friends) and that their breasts opened up to them, and the ḥadīth contains:

"A man is upon the religion of his khalīl (intimate friend), so let him look into whom he takes as a khalīl."

And the scholars have mentioned that the opening up of the breast for a *mushrik* and helping him with wealth, the hand or the tongue, that each one of these nullifies Islam.

AND FROM that is also: Sacrificing for other than Allāh, for it has been affirmed and established with us that the people of az-Zubayr and Kuwait sacrifice animals for the Jinn, and no one amongst them condemns it, whilst the texts of the Book and the Sunnah call to Takfīr upon the one who commits that.

AND FROM that is also: That it is known from their state that they do not make Takfīr upon the Sultan and his disbelieving soldiers from the Ottoman Romans, and that they believe that they are upon Islam, and this is Kufr by them.^[2]

AND FROM that is also: That it is also known from their state that they mock the Muslims and their Religion and that they criticize the people of at-Tawḥīd for the Islamic Da‘wah, and the scholars رَحْمَةُ اللَّهِ عَلَيْهِ have an *ijmā‘* (consensus) on the disbelief of the one who mocks the Book of Allāh, His Religion or His Messenger (ﷺ).

AND FROM that is also: Them attending the disbelievers during their disbelief and watching them. He ﷺ said:

﴿وَقَدْ نَزَلَ عَلَيْكَ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مِثْلُهُمْ﴾

﴿And it has already been revealed to you in the Book that when you hear the Verses of Allah being denied and mocked, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them.﴾

Sūrat' an-Nisā' 4:140

THUS, THEREBY it has become clear that they are disbelievers whose blood and wealth is permissible, and no one disputes that except for the one who believes that 'whoever says *lā ilāha illā l-Lāh* then he is a Muslim even if he commits *ash-shirk*'. As for the one who knows the essence (ḥaqīqah) of Islam, **then he will certainly not dispute**.^[3] So, if that has become clear, then know that whoever does not make Takfīr upon them because of that, then he is a disbeliever like them. He ﷺ said:

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى﴾

﴿So whoever disbelieves in the *ṭāghūt* and believes in Allah, then he has grasped the most trustworthy handhold (*al-urwat' al-wuthqā*)...﴾

Sūrat' al-Baqarah 2:256

And that (i.e. the most trustworthy handhold) is *lā ilāha illā l-Lāh*. And every *ma'būd* (worshipped one) besides Allāh is a *ṭāghūt*. He ﷺ said about his *Khalīl* (intimate friend) Ibrāhīm ؑ, ordering His servants to take him as their example in that:

﴿فَدَكَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا الْقَوْمِ هُمُ إِنَّا بَرَاءٌ وَأُفٍّ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَهَنَاتُ بَكْرٍ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ﴾

﴿Indeed there has been an excellent example for you in Ibrahim and those with him, when they said to their people: "Verily, we are disassociated from you and from what you worship besides Allah. We disbelieve in you, and there has appeared between us and you hostility and hatred for ever, until you believe in Allah Alone."﴾ ...until the end of the verse.

Sūrat' al-Mumtaḥanah 60:4

And in the *Ṣaḥīḥayn* (i.e. *Ṣaḥīḥ al-Bukhāriyy* & *Ṣaḥīḥ Muslim*), from the Prophet ﷺ that he said:

مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ اللَّهِ حُرِّمَ مَالُهُ وَدَمُهُ وَحِسَابُهُ عَلَى اللَّهِ عَزَّوَجَلَّ

“Whoever says *Lā ilāha illā l-Lāh* and disbelieves in what is worshipped besides Allāh, then his wealth and blood become impermissible and his reckoning will be with Allāh عَزَّوَجَلَّ.”

Thus, the Prophet ﷺ made the sacredness of blood and wealth dependent on two matters: **The first:** The statement of *lā ilāha illā l-Lāh*, by knowledge and acts. **The second:** Disbelief in what is worshipped besides Allāh.^[4] Shaykh al-ʿIslām Muḥammad ibn ʿAbd al-Wahhāb رَحِمَهُ اللَّهُ said:

“And from the greatest things that will clarify at-Tawḥīd for you is: the *shahādah* (testimony) of *lā ilāha illā l-Lāh* in this ḥadīth, for he (ﷺ) did not make its pronouncement as being that which makes blood and wealth sacred. Rather, not even knowing its meaning along with its pronouncement. Rather, not even the affirmation of that. Rather, not even him worshipping no one except Allāh Alone, without any partner. Rather: his wealth and blood will not become impermissible until he adds to that: disbelief in what is worshipped besides Allāh. So, if he doubts or stops short, then his wealth and blood have not become impermissibleⁱⁱ. How great and significant this matter is! And how clear this clarification is! And how decisive this argument (*ḥujjah*) is against the disputer!”

— End of the fatwā of ash-Shaykh Ḥasan ibn Ḥusaynⁱⁱⁱ رَحِمَهُ اللَّهُ

(commentary on the next page)

ⁱⁱ The statements about wealth and blood not becoming impermissible except by Islam are not to be interpreted as a call to killing or taking the wealth of the disbelievers, for this is a matter to which specific rulings and conditions are tied.

ⁱⁱⁱ Ash-Shaykh Ḥasan ibn Ḥusayn ibn ʿAliyy ibn Ḥusayn ibn Shaykh Muḥammad ibn ʿAbd al-Wahhāb, born in 1266H in Ar-Riyāḍ, was the son of the great-grandson of Sh. Muḥammad ibn ʿAbd al-Wahhāb and one of the scholars of ad-Daʿwah an-Najdiyyah. The Shaykh was a student of both Shaykh ʿAbd ar-Raḥmān ibn Ḥasan as well as his son Shaykh ʿAbd al-Laṭīf ibn ʿAbd ar-Raḥmān, and has several treatises and letters in *Majmūʿ ar-Rasāʾil wal-Masāʾil an-Najdiyyah*. Shaykh Muḥammad ibn ʿAbd al-Laṭīf ibn ʿAbd ar-Raḥmān was from his students. He passed away in 1340H, may Allāh be merciful to all of them.

■ Commentary:

[1] ⇒ Notice how he emphasizes on the fact that every individual matter that he is going to mention is a **separate** nullifier in and of itself.

[2] ⇒ Now notice how he made Takfīr on them for viewing the Ottoman Sultan and his soldiers as Muslims. Yet today, when we Muwaḥḥidūn tread upon the same path and make Takfīr on those who believe Erdogan and his soldiers (who are far worse than the Ottomans) are Muslims, the Qitāliyyūn come out to call us Khawārij and claim that we must first “establish the Ḥujjah.”

So, who is upon the path of the Imams of the Da‘wah? Or do they think that Shaykh Ḥasan ibn Ḥusayn Āl ash-Shaykh went to each and every individual in Kuwait and az-Zubayr to establish the Ḥujjah upon them?

⇒ Now compare this with Al-Fahd & al-Khudayr who all claim that the ‘Ādhir is not only a Muslim, but that he can even be from Ahl as-Sunnah wal-Jamā‘ah (or compare it with al-‘Ulwān, who is a ‘Ādhir himself). Compare that with this Fatwā and ask yourself who is distorting the stances of the scholars of the Da‘wah?

[3] ⇒ Notice how ash-Shaykh Ḥasan ibn Ḥusayn viewed Takfīr upon these people as something which the Muwaḥḥid will know from his understanding of the essence of Islām and that the Muwaḥḥid will not dispute Takfīr upon these people, and that no one doubts their disbelief except the one who thinks that *lā ilāha illā l-Lāh* keeps someone Muslim even if he commits Shirk. Meaning: whoever believes that the Shahādah protects someone from Takfīr even if he commits Shirk, then he has not understood the essence of Islam. And how many of these do we see nowadays!

⇒ Now compare this with the Qitāliyyah who claim that the ‘Ādhir is a Muwaḥḥid who fully understands at-Tawḥīd and disbelieves in the Ṭāghūt and has only belied the texts (and somehow, this belier of the clear texts about Takfīr is still from Ahl as-Sunnah!).

[4] ⇒ And then, notice how he makes Takfīr on the ‘Ādhir and denies al-Kufr biṭ-Ṭāghūt for him, and uses as evidence:

A — the Verse about al-Kufr biṭ-Ṭāghūt;

B — the Verse about Millat’ Ibrāhīm;

C — the Ḥadīth about disbelieving in what is worshipped besides Allāh;

D — (as supportive evidence) the statement of Ibn ‘Abd al-Wahhāb about disbelieving in what is worshipped besides Allāh.

And based upon this he makes Takfīr on the ‘Ādhir and denies al-Kufr biṭ-Ṭāghūt for him.

⇒ Yet the Qitāliyyūn claim:

A — that Takfīr al-Mushrikīn is not part of al-Kufr biṭ-Ṭāghūt and thus the ‘Ādhir does not fall under this Verse;

B — that the Verse about Millat’ Ibrāhīm is not evidence that Takfīr al-Mushrikīn is from al-Kufr biṭ-Ṭāghūt;

C — that the ‘Ādhir has disbelieved in what is worshipped besides Allāh and does not fall under that Ḥadīth;

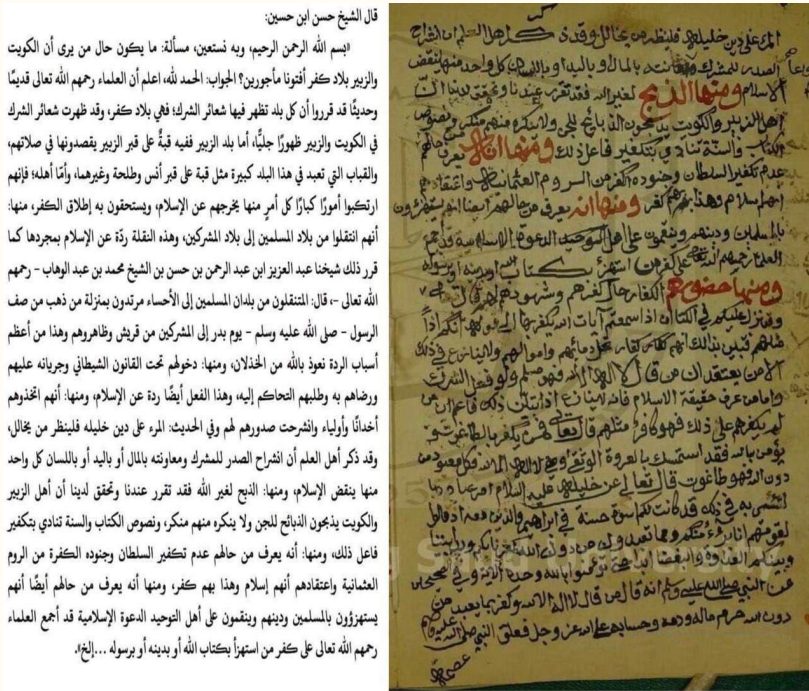
D — that we misunderstand the statements of Ibn ‘Abd al-Wahhāb and apply them incorrectly.

⇒ Can the opposition to the methodology of the scholars of the Da‘wah become any more clear than this? But, let us be clear and straight here: When we translate the statements and fatāwā of the scholars of the Da‘wah concerning Aṣl ad-Dīn and Takfīr al-Mushrikīn, then it is only to show what their methodology was and that the Jahmiyyah from the Qitāliyyūn and Madākhilah oppose them, and to clarify that we have been preceded by these scholars in our ‘Aqīdah that is based on the Book and the Sunnah. It is not in any way, however, to validate our ‘Aqīdah or to measure the correctness of it. Rather, had they deviated from the truth, it would have been against them, not against us — but, and all praise is for Allāh, we have found in them firm and steadfast scholars of Tawḥīd who revived this blessed Manhaj and this path of Ibrāhīm ﷺ, and who deserve it that we defend them against the distortions of the distorters.

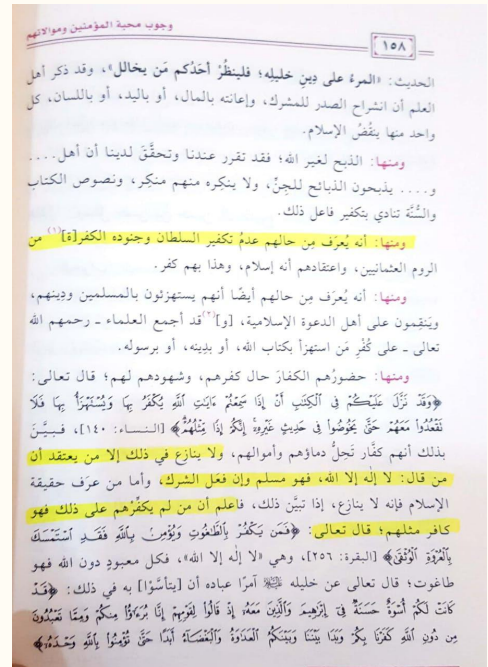
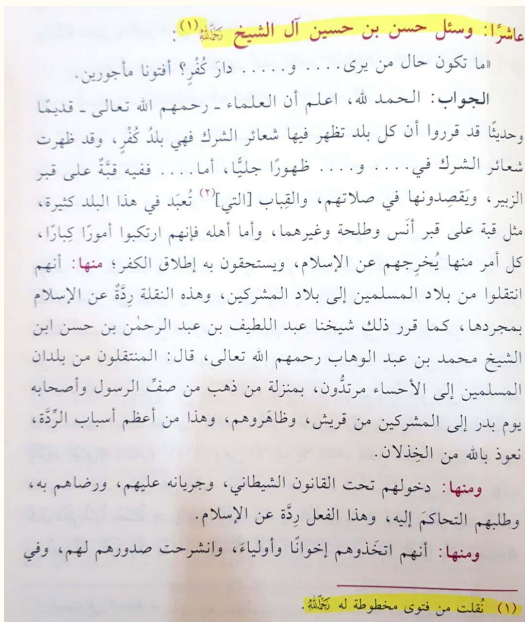
وصلى الله على نبينا محمد وعلى آله وصحبه أجمعين
وآخر دعوانا أن الحمد لله رب العالمين

Source

- Manuscript of a part of the Fatwā by Sh. Ḥasan ibn Ḥusayn Āl ash-Shaykh, along with a partial transcript:



- Complete transcription of the Fatwā from 'Abdullah as-Sa'd's book called Wujūb Maḥabbat' al-Muslimīn, pp. 157-159:



[المتحنة: ٤]، وفي «الصحيحين» عن النبي ﷺ؛ أنه قال: «مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ اللَّهِ، حَرَّمَ مَالُهُ وَدَمُّهُ، وَحَسَابُهُ عَلَى اللَّهِ ﷻ»، فعَلَّقَ النبي ﷺ عصمة الدم والمال على أمرين؛ **الأول**: قول: «لا إِلَهَ إِلَّا اللَّهُ» علمًا وعملاً، **والثاني**: الكفر بما يُعْبَدُ مِنْ دُونِ اللَّهِ.

قال شيخ الإسلام محمد بن عبد الوهاب - قدس الله روحه -: «وَمِنْ أعظم ما يبين لك التوحيد: شهادة أن لا إِلَهَ إِلَّا اللَّهُ في هذا الحديث؛ فإنه لم يجعل التلفُّظَ عاصمًا للدم والمال، بل ولا معرفة معناها مع لفظها، بل ولا الإقرار بذلك، بل ولا كونه لا يُعْبَدُ إِلَّا اللَّهُ وحده لا شريك له، بل لا يحُرِّمُ مَالُهُ وَدَمُّهُ حَتَّى يَضِيفَ إِلَى ذَلِكَ الْكُفْرَ بِمَا يُعْبَدُ مِنْ دُونِ اللَّهِ، فَإِنْ شَكَّ أَوْ تَوَقَّفَ لَمْ يَحُرِّمْ مَالُهُ وَدَمُّهُ، فَيَا لَهَا مِنْ مَسْأَلَةٍ مَا أَجَلَّهَا وَأَعْظَمَهَا! وَيَا لَه مِنْ بَيَانٍ مَا أَوْضَحَهُ! وَحِجَّةٍ مَا أَقْطَعَهَا لِلْمَنَازَعِ!». انتهى.